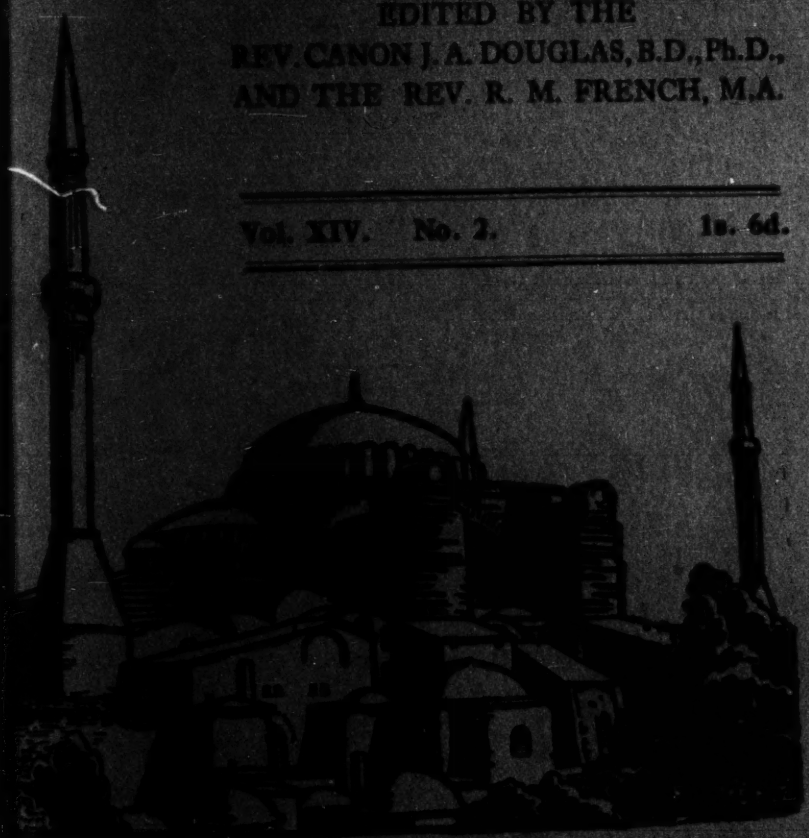
The Christian East

A QUARTERLY REVIEW DEVOTED TO THE STUDY OF THE EASTERN CHURCHES

EDITED BY THE
REV. CANON J. A. DOUGLAS, B.D., Ph.D.,
AND THE REV. R. M. FRENCH, M.A.

Vol. XIV. No. 2. 1s. 6d.



PUBLISHED FOR
THE ANGLICAN & EASTERN CHURCHES ASSOCN.
BY
THE FAITH PRESS, LTD.,
At THE FAITH HOUSE, 69, Buckingham Street, Charing Cross, W.C.2.
6d. per copy, 6s. a year post free. U.S.A. and Canada 90c. Price a year post free.

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Published by

PHILIP ALLAN & CO., LTD., 69 Great Russell St., LONDON

HIS BEATITUDE MAR IGNATIOS, EPHREM I,
Syrian-Orthodox Patriarch of Antioch, 1933.

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The Christian East

CHRONICLE AND CAUSERIE

BY the kindness of the Œcumenical Patriarch, Mr. Edward Every has been received as a student at Halki, the famous Theological Academy of Constantinople. In pre-war days Halki was known as the Bishops' College because for centuries a majority of Greek Orthodox Bishops had been its alumni. Among its modern *shloarcheis* were Bryennios, Metropolitan of Nicomedia, who discovered the Didache and the Second Epistle of St. Clement, and, as Metropolitan of Seleukia, Archbishop Germanos of Thyatira. During the war, Halki was almost closed. Nor until a few years ago was it possible to revive its life. Mr. Every writes, however, that it has now seventy students, including a Russian priest from Poland. Its present head is the Bishop of Miletosis.

FATHER SOLODNIKOV, whose most interesting article on "Russia under the Terror" we are publishing in this issue, was the representative in London of the Metropolitan Anthony and the Karlowicz Synod for the six months' vacancy which followed the lamented death of Bishop Nicholai.

THE distinguished Professor of Patristics in the Russian Orthodox Seminary at Paris, G. Florovsky, was ordained priest in the Chapel of the Seminary in April last. His fellow-professors and all the students were present. The Metropolitan Evlogie performed the Ordination and in his sermon spoke of the difficulties confronting the Orthodox Church, and expressed the great joy he felt at seeing so distinguished and helpful a man enrolled in the ranks of the clergy.

OUR Association sustained a severe loss in the death of our distinguished Vice-President, John Gennadios, Minister Emeritus of Greece to the Court of St. James's. Born in 1844, he entered the Greek diplomatic service as far back as 1875; ten years later he became Greek Minister in London and remained at this post till 1897. Shortly before the Great War he returned as Minister, and only retired in 1918, at the age of 74.

A Greek of good family, of high culture and fastidious literary tastes, his long residence in this country had so assimilated him to English ways and habits of thought that it was difficult to believe

that he was not an Englishman. In fact, he may be truly said to have become an Englishman without ceasing to be a Greek; he was equally at home with both races and he thoroughly understood their different mentalities. His successful career at St. James's was largely due to this combination, no better representative of the Greek nation could have been found. Gennadios was a deeply religious man and conspicuously loyal to the Orthodox Church. But he understood Anglicanism better than any of his co-religionists, and when the opportunity came after the war, in 1918, he threw himself wholeheartedly and with all his power and personal charm into the cause of Re-union. How far he was the inspiration which brought Meletios, then Metropolitan of Athens and now Patriarch of Alexandria, to England in December, 1918, to make the first approach of the Orthodox Church to the Church of England, we do not know. What is certain is that from that moment he did all in his power to promote the *entente* of which we see the fruits to-day. As host of the Eastern prelates, as their interpreter at Lambeth and at the various conferences, an office for which as himself a student of theology he was peculiarly fitted, he did a service which no other person could have performed. Though, owing to his advanced age, he had latterly withdrawn from his active pursuits, his death leaves a gap which it seems impossible to fill. His soul has gone to the God he served on earth and with it we send our prayers to the Throne that he may find rest and peace and that reward which the Lover of mankind bestows upon His faithful servants.

ATHELSTAN RILEY.

ON January 6th, the Russian Christmas Eve, a pilgrimage to the Church of St. Philip, Buckingham Palace Road, was organised by the Fellowship of St. Alban and St. Sergius. About two hundred Anglicans were present from various parishes, most of whom had had no previous contact with the Orthodox Church, and it is hoped that this pilgrimage has resulted in the establishment of several fresh centres of interest in the Re-union movement. The Anglicans owe a special debt of gratitude to the members of the Russian congregation for the charming way in which they made them feel at home, and also to Fr. Theokritov, who showed a number of them over the church before the service. The singing was, of course, as usual, excellent, and did perhaps more than anything else to impress the visitors with the beauty of Russian worship.

THE student of the history of Mt. Athos is aware of the brilliant Athonite seminary which once functioned there. Founded at the beginning of the eighteenth century, through the initiative of the Patriarch Cyril V. and with the help of the priest-monk Meletios

Vatopedinos, on a hill near the monastery of Vatopedi, it began its work in 1752, with the wise, inspired and very learned Eugenius Bulgaris as its first teacher. Unfortunately, owing to the very mediocre standard of secular education possessed by the students, the Athonite School did not function as it should have done under this highly-gifted ecclesiastic for more than four years. Still, even after the four years' educational activity under Bulgaris was over, the Athonite School continued its labours under other excellent teachers of the Greek race, such as Neophytos, Cyprian, Parios, Zertzoulis and others, till about 1821, though it could not show the same activity as under Bulgaris. Neglected after the departure and death of these teachers and falling into ruins, the Athonite School was not rebuilt till 1842, no longer near the monastery of Vatopedi, but in Karyes, the market town of Mt. Athos.

Various learned bishops and monks taught in this Athonite School, but it was not able to show very important results from the educational point of view, owing to the varied vicissitudes which the whole Greek nation was passing through at that time under the Turkish tyranny. Yet both the Athonite School of 1752 and that of 1844 were able, despite their reduced educational curriculum, to train and present monks and clergy, preachers and teachers, worthy of their religious and national mission. The present Athonite School is the successor of the ancient. Beginning its educational work only three years ago, under favourable auspices, it has set as its aim the training of the young monks of Mt. Athos. The present Athonite School carries on its work in a beautiful building in the Russian Skete of St. Andrew, near Karyes, after the type of the Rizareion School at Athens. Up to the present it has four classes . . . in which the whole curriculum of the seminaries is taught by professors who are graduates in theology, philosophy, mathematics and the technical sciences. The educational labour expended on the 55 students of the school is notable and it were to be wished that both the Church and State would show more interest in this school on Mt. Athos and follow its work through their representatives, seeing how indispensable is the training of Greek Orthodox monks in the present age of enlightenment, progress and civilization.

A NEW theological quarterly, called *Œcumenica*, is to be issued under the auspices of the Church of England Council on Foreign Relations. It will thus endeavour to speak in the name of the Church of England; it will set out to describe what the Church of England is and how she lives, and also to say those things which the Church of England is able to say about the œcumenic cause and the position of Christianity in the world. The Church of England is an inheritor of many traditions; she is at once Catholic, holding to the historic creeds, the episcopate, the sacraments, and liturgical

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forms of worship, and Protestant, having received the heritage of the Reformation, and being closely in touch with the nonconformist Churches of Great Britain. It may be that she has, therefore, a vocation from God to help other Christians to understand one another. *Œcumenica* is, therefore, being issued in the French language because French is spoken in many parts of the world where English is little known. The name *Œcumenica* expresses this universal aim; the sub-title, *revue de synthèse théologique*, means that it will be concerned with theological ideas, and not be a mere chronicle of external events, and that it will aim at synthesis, the putting together of the pieces which have been broken and scattered in the schisms of Christendom. It will be published by the S.P.C.K., Northumberland Avenue, London, W.C.2, and may be obtained from there at the price of 4s. per annum, or 15 French francs. All who are interested are invited to send for specimen copies. It is hoped that the first issue will appear before the end of March.

THE ELECTION AND CONSECRATION OF THE SYRIAN-ORTHODOX PATRIARCH OF THE APOSTOLIC THRONE OF ANTIOCH, HIS HOLINESS MAR IGNATIOS EPHREM I.

(*Editor's Note.—Our gratitude for this Biography of His Beatitude is due to a Syrian-Orthodox layman.*)

HIS Holiness was born at Mosul (Iraq) on June 15th, 1887, of an old, noble and pious family named Barsawm, whose history goes back to the seventeenth century. His mother was of the Abol-ul-Nur family, which is well known at Mosul. Beginning at an early age, he attended the schools of Mosul from 1891 to 1904. In 1905 he left for the Patriarchal Convent of Zafran, where he studied religion and the Syriac language. He was ordained a deacon on March 19th, 1908, was professed as a monk on April 1st, and ordained a priest on March 8th of the same year by the Patriarch Mar Ignatios Abdallah II. For three years he taught the Catechism and French literature at the school of the same Convent. He was then appointed director of the Convent's press, which he managed successfully from 1911 to 1913. In this year he went to Europe, where he studied widely, visiting the famous libraries of Paris, London, Oxford, Cambridge, Rome and Florence from which he collected much valuable information on the history of the Syrian Church. He then returned to Jerusalem, where he studied philosophy and psychology. Studying under a *privat docent* he graduated at Lausanne University. He represented Gregorios, Metropolitan of Jerusalem, at the election of Mar Ignatios Elias III,

Patriarch of Antioch, at the meeting of Synod in the Zafran Convent in 1916. In September, 1917, he was appointed Vicar of the diocese of Syria, and was consecrated Archbishop on May 20th, 1918, by the late Patriarch Elias III at the great church of Mardin, taking the style and name of Mar Severios. In 1919, at the close of the World War, the Patriarch sent him as his legate to Paris and London to discuss the interests of the Syrian people, Canon J. A. Douglas being specially detailed by Archbishop Lord Davidson to show him hospitality. He visited many of the great politicians of Europe, returning in May, 1920. In 1925 he attended the Stockholm Conference on Life and Work. In 1927 the Patriarch sent him to attend the Lausanne Conference on Faith and Order, and then as Patriarchal legate to the United States of America and to Canada, where he spent three years, successfully accomplishing his great mission. He was received with great respect by the leaders of Providence and Chicago Universities, who appointed him a member of the Oriental Institute upon his giving a special lecture to a great meeting of the Universities' professors. He also published a valuable article in Arabic in the *University Review* under the title of "A Treatise on Character Training by the great Syrian philosopher, Yahia Ibn Adi" (973).

As an Arabic scholar Mar Severios has published a Prayer Book in 1909, a Catechism and a Syriac edition of the Service of the Holy Liturgy in 1912, the History of the Zafran Convent and, in the *Corpus Scriptorum Christianorum Orientalium*, an old Syriac history of the fourth to the ninth centuries. The latter he wrote in Paris. In 1930 he published in Chicago the famous book of the Massara of the Holy Bible and his edition of the New Testament, the *opus magnum* of Mar Jacob of Edessa, Doctor of the Church (708), in Chicago. He has also written many articles dealing with theology, history and morals, which were printed in the various reviews of Beyrut and Jerusalem, and has published a great history of the Syrian Church in four volumes, an abridged history of the Church, an Arabic-Syriac dictionary and a book of sermons called "The Bread of Life." He superintended the cataloguing of the famous Syriac libraries of Zafran and Jerusalem. The Arab Academy in Damascus recognising his great educational ability appointed him a member. In 1930 he attended the Synod of Mar Mattai.

Mar Severios has done much for the advancement of his diocese, and has been active in particular in the building of churches and schools.

On the death of the Patriarch Mar Elias III in February, 1932, Mar Severios was unanimously elected *locum tenens*, and on November 10th, 1932, summoned the Holy Syrian Synod, over which as *locum tenens* he presided, which in its turn summoned the Metropolitans and Bishops of Malabar to take part in the Electoral Synod. The Holy Synod met on Sunday, January 16th, 1933, at the Church of

St. Mary at Homs, and elected Mar Severios almost unanimously, by fourteen votes to one, Patriarch of Antioch.

On Sunday, February 12th, 1933, at Homs, in historic Syria, more than five thousand people witnessed the solemn consecration of his Holiness Maron Mar Ignatios Ephrem I, Patriarch of Antioch.

When we consider the great affection His Holiness has in the hearts of all who know him throughout the universe, there is nothing strange or astonishing in saying that Syria had never before seen such a day.

At the close of his consecration the new Patriarch delivered a sermon, after which he went out surrounded by metropolitans, monks, priests and deacons, who could scarcely pass between the great crowds which were crying loudly and happily, "Long live our new Patriarch, Mar Ignatios Ephrem I," until the procession reached the archiepiscopal hall, where His Holiness received further greetings and congratulations. Numberless telegrams arrived one after another from all parts of the world.

Patriarchs and Metropolitans of all Christian Churches, British, French and Syrian governors, judges, chieftains, Moslem leaders, politicians and distinguished officials in Syria, the Lebanon, Palestine and Iraq, all sent congratulations upon his election and consecration. Many came personally and congratulated His Beatitude, for he is known and esteemed the world over on account of his piety, wisdom, impartial administration, humanity, intelligence and culture, as well as for the outstanding qualities of his high character.

THE ROUMANIAN PATRIARCH ON THE PROBLEMS OF THE DAY.

THE following remarkable address was delivered by His Beatitude Mgr. Miron Cristea, Patriarch of Roumania, on the occasion of the Congress organized in Bucharest last May by the World Alliance for Promoting International Friendship through the Churches, the Y.M.C.A and the S.C.M.

For its illustration of the outlook of the Roumanian Church alike upon the general problems of the day and upon the particular problems of the Orthodox Church, the readers of the *Christian East* will be grateful to have it printed *in extenso* :—

MESSIEURS LES CONGRESSISTES,

"L'Association pour la fraternisation des peuples par l'Eglise" se propose, sans doute, un but supérieur, comme l'indique sa dénomination même. C'est pourquoi, son congrès—qu'il siège ailleurs, ou qu'il siège à Bucarest, comme c'est le cas maintenant—est toujours bienvenu. De multiples et lourdes occupations m'ont empêché de saluer les représentants du Comité central de Genève,

ainsi que les délégués de presque toutes les églises autocéphales orthodoxes, dès le début de leurs réunions. Je m'excuse donc de ne participer qu'à la clôture de ce congrès. Notre collègue allemand répondra, sans doute, par la maxime : " Ende gut, alles gut "—tout est bien qui finit bien !

Jamais les peuples n'ont senti un plus pressant besoin de fraternité et de paix. Et le christianisme—y compris l'Eglise Orthodoxe—est dans la plénitude de sa mission quand il prêche *la paix* et travaille pour sa réalisation, selon le commandement de Notre-Sauveur-Jésus-Christ : " Je vous donne ma paix. . . ."

Dans notre rite orthodoxe, avec tous ses offices-publics ou particuliers—on prie pour *la paix* et on la recommande instamment. De la bouche du prêtre et surtout de celle de l'évêque orthodoxe on entend plusieurs fois, pendant la Sainte Liturgie, cette exclamation, qui est en même temps un commandement : " La paix soit avec vous " ; " La paix soit avec vous tous." Ce qu'il faut, c'est de trouver les méthodes d'une action systématique pour la réalisation de cette fraternité si nécessaire et tant souhaitée.

Dans ce domaine encore, il faut appliquer le principe pédagogique : commencer par nous mêmes et nous étendre ensuite, par des cercles concentriques de plus en plus larges, jusqu'à embrasser tout le monde. Par conséquent, ce qu'il faut tout d'abord, c'est d'avoir la bonne entente et la paix dans notre propre maison, je veux dire dans les relations entre les différentes églises orthodoxes nationales.

1. Pour la réalisation de cette partie du programme de travail—que je me suis proposé en ma qualité de Patriarche de l'Eglise orthodoxe roumaine et qui est aussi le programme de l'Eglise orthodoxe roumaine toute entière—j'ai cru accomplir un devoir sacré, en insistant, dans ma première lettre " irénique " envers toutes les églises autocéphales, sur la nécessité d'une réunion de toutes les églises orthodoxes en un synode oecuménique, c'est-à-dire pan-orthodoxe. L'idée était, sans doute, dans l'esprit de tous et la preuve c'est qu'elle a été reçue partout avec sympathie. De plus, j'ai personnellement affronté les fatigues d'un long voyage pour visiter les patriarcats de Constantinople, d'Alexandrie et de Jérusalem, et l'Eglise grecque d'Athènes.

Le but en était de mieux nous connaître, pour mieux nous aimer et " en nous aimant les uns les autres, confesser la même foi par l'unité de l'esprit." La conférence de Mont-Athos Vatopédi doit être continuée, car il n'est pas un orthodoxe qui désire que l'église russe soit laissée de côté, mais bien qu'elle soit respectée et encouragée, et que ses représentants légitimes collaborent avec les autres orthodoxes, pour le bien de tous.

2. J'ai été le premier à tendre une main fraternelle à l'Eglise voisine orthodoxe bulgare, en envoyant un délégué de la part du Saint-Synode de chez nous, à Sofia, pour officier la Sainte Liturgie

avec les évéques bulgares, pour ouvrir ainsi la porte qui permette à ceux-ci de rentrer dans le concert de l'orthodoxie, où ils doivent être reçus avec de fraternels embrassements. J'ai fait personnellement des démarches auprès de Constantinople et des autres patriarcats et églises pour lever le schisme bulgare. J'ai envoyé, à plusieurs reprises, des délégués à Sofia et Constantinople dans ce but et je continuerai—appuyé par l'Eglise roumaine toute entière—à saisir toute occasion pour faire cesser les divergences.

3.—Les questions restées—à la suite de la grande guerre—en suspension entre la Roumanie et la Yougoslavie, ont été résolues pour le contentement des deux parties et en ce qui concerne l'unique problème, d'ordre religieux, dont la solution n'était pas encore trouvée, on vient de nous télegraphier qu'il a été enfin mené à bien, avec l'accord de tous, à Carlovitz, où ont participé aussi les délégués envoyé par moi.

4.—Je me suis entremis à plusieurs reprises, au nom du Saint Synode roumain, pour aplanir le conflit entre Constantinople et l'église albanaise, qui tend, avec un désir tout naturel, à l'autocéphalie, maintenant que le peuple albanais s'est reconstitué en état indépendant.

Nous roumains, nous n'avons aucun intérêt à faire retarder la reconnaissance de l'autocéphalie albanaise et souhaitons de trouver la voie de réconciliation avec Constantinople, qui devra accorder le "*thomos*" nécessaire. Notre Eglise a cédé, depuis des dizaines d'années, aux Albanais une église spéciale à Bucarest, pour qu'ils puissent fonder une église nationale, faire traduire les livres rituels et officier la Sainte Liturgie en leur langue. En Roumanie se sont formés nombre d'intellectuels et hommes d'Etat Albanais. Aujourd'hui encore beaucoup d'Albanais font leurs études chez nous. Dans les écoles théologiques de Bucarest sont logés et nourris gratuitement quelques jeunes étudiants ; et les candidats albanais, qui veulent embrasser la vie monacale, font leur noviciat et apprennent les hymnes ecclésiastique dans un monastère de Bessarabie.

5.—J'ai fait venir à la Faculté de Théologie de Bucarest des étudiants des autres églises orthodoxes, pour leur permettre de connaître, dès l'âge jeune, les nôtres et pour que des liens fraternels les unissent les uns aux autres. Ainsi nous avons, en dehors des albanais, 2 étudiants en théologie russes orthodoxes de Pologne, 2 de Bulgarie, 1 grec, et hier encore est arrivé chez nous le jeune étudiant Emile-Georges Mouraccadé, le fils d'une honorable famille de Damas, Sirie.

D'un autre côté, j'ai envoyé, à mon tour, 2 étudiants roumains à Varsovie et 2 à Athènes ; le personnel de l'église roumaine de Sofia a suivi des cours à la jeune Faculté de Théologie bulgare. Pendant plusieurs années, nous avons eu des dizaines d'étudiants à la Faculté de Théologie protestante de Montpellier, à celles de Paris, Stras-

bourg et nous en avons envoyé 1 même en Amérique. Nous avons élevé des étudiants aussi dans les Facultés de Théologie Catholiques de Paris et de Strasbourg. Aujourd'hui encore nous avons une dizaine d'étudiants à Strasbourg.

Les autres métropolites roumains ont envoyé eux aussi des étudiants à l'étranger, dans la mesure de leurs moyens.

Se maintenant fermes sur le rocher de la foi orthodoxe, ces jeunes gens pourront absorber de partout des connaissances utiles, de la source commune du Christianisme, et pourront créer et maintenir des liaisons de fraternité chrétienne.

6. A l'occasion de mon investition comme premier patriarche de l'Eglise orthodoxe de Roumanie, j'ai réuni les distingués délégués des églises autocéphales de Constantinople, de Grèce, d'Alexandrie, de Jérusalem, de Russie, de Pologne, de Yougoslavie et de Bulgarie. A cette occasion—là, j'ai contribué à la réconciliation entre les évêques russes qui étaient présents, en faisant cesser les divergences et la tension provoquées par des raisons politiques. En ce qui concerne les évêques russes qui sont en exil, je les ai priés personnellement, et toutes les fois que l'occasion se présente je leur conseille, de prendre garde aux nuages noirs qui se sont amassés au-dessus de leur tête et, se rendant compte de leur menace, instinctivement qu'ils se rassemblent pour s'encourager et se fortifier les uns les autres, au lieu de s'anathématiser réciproquement, et déchirer aussi l'âme des pauvres expatriés russes, déjà assez malheureux.

7. Après la dernière guerre, entre les Turcs et les Grecs, les Turcs victorieux voulaient réduire la dignité du patriarche oecuménique de Constantinople à un simple évêché pour les Grecs de Turquie. Le St. Synode roumain et moi nous avons soulevé des protestations dans le Congrès de paix de Lausanne et le délégué roumain, Mr. J. Duca, a démontré que le patriarcat de Constantinople est le centre spirituel, oecuménique de toute la chrétienté orthodoxe du monde et que ce droit, plus que millénaire, ne pourrait être annulé. Ce point de vue a triomphé et le gouvernement d'Athènes d'alors m'a exprimé ses chaleureux remerciements pour cette amicale intervention. Nous avons demandé aussi que l'historique " Hagia-Sophia " (la Ste. Sophie) fût rendue à l'Eglise grecque étant le plus incomparable monument de la chrétienté et notre demande était d'autant plus légitime que les chrétiens, après la guerre mondiale, avaient respecté les monuments musulmans de Philippopoli, qui sont de chers souvenirs pour chaque musulman.

Toutes les fois qu'on a touché au prestige de ce patriarcat, nous ne sommes pas demeurés indifférents. Il doit être soutenu, parce que si l'Orthodoxie prenait d'autres directions, cela éveillerait des susceptibilités nationales qui, au lieu de nous rapprocher et consolider, ainsi que nous devons tous le désirer et de tout notre coeur, nous éloignerait les uns des autres et nous diviserait encore davantage.

Il faut ajouter cependant que le patriarcat oecuménique devrait avoir un Conseil—un Synode—formé par les représentants de tous les peuples orthodoxes, pour étudier et résoudre les questions oecuméniques. C'est ainsi seulement qu'il pourrait consolider sa position.

En ce qui concerne les peuples orthodoxes des républiques soviétiques, il faut incessamment prier Dieu pour qu'ils soient soulagés dans leurs souffrances cruelles et fortifiés dans leur patience jusqu' à l'heure de la délivrance. Les peuples non-anarchisés du monde entier devraient de coaliser contre le communisme, qui est aujourd'hui l'ennemi le plus acharné de la paix, le destructeur de la culture, de la civilisation mondiale et du travail pacifique millénaire.

Jadis on organisait des croisades contre le paganisme anti-chrétien ; mais aujourd'hui, malheureusement, des intérêts matériels et relations commerciales facilitent et prolongent la vie de ces féroces démolisseurs de l'ordre social, qui lui seul peut nous aider à harmoniser les intérêts des classes et à obtenir l'équilibre de la vie, sur les bases naturelles et réelles de la justice sociale.

Notre défense contre le péril communiste doit nous rapprocher tous, dans le but de sauver l'humanité de cette épidémie sociale.

Avec les vieux-protestants, d'une nuance plus modérée nous autres orthodoxes collaborons sur ces terrains sociaux, où l'on peut appliquer les principes communs à tous de la vaste doctrine morale pratique du Christianisme. Dans l'intérêt général de l'humanité, cette participation des orthodoxes doit avoir aussi le but de montrer et de recommander, avec un fraternel amour, au protestantisme de comprendre que, une concentration de leur part, autour de certains principes fixes de dogmatique apostolique et orthodoxe traditionnelle, est absolument nécessaire comme il est nécessaire aussi que leur âme soit plus profondément pénétrée du souffle de ce zéphir, qui descend de la région surnaturelle du mysticisme chrétien et de la grâce divine, à la suite des prières d'une Eglise possédant la plénitude de la hiérarchie et des sacrements chrétiens.

Ceci préserverait le protestantisme, à l'avenir plus que par le passé, du morcellement en d'innombrables nuances confessionelles, avec toutes sortes de variantes sectaires, sorties des raisonnements humains capables de pousser l'éparpillement et la division jusqu'à la réalisation de la maxime latine : " Quot capita, tot sensus " autant de têtes, autant d'avis, autant de religions. Cela augmente les frictions intestines. Dernièrement, les sectes sont devenues chez nous aussi un fervent instrument de dissension, surtout quand les moyens financiers étrangers contribuent à l'alimenter. L'exemple des vieux-catholiques et des protestants anglicans, qui ont fait de grands pas dans la voie de rapprochement avec l'orthodoxie chrétienne, doit être pour les protestants toujours vivant et actuel.

10. En ce qui concerne les cultes étérodoxes de notre pays

romains-catholiques, grecs-catholiques, calvinistes, luthériens, etc., on ne doit pas les plaindre. Ils sont bien plus favorisés par l'Etat roumain que l'Eglise orthodoxe roumaine elle-même. Ces jours derniers " l'Assemblée annuelle de l'Archevêché de Bucarest " a voté un mémoire, pour demander au gouvernement roumain d'accorder à notre Eglise qui compte quelque 13-14 millions fidèles orthodoxes et à ses institutions, du moins le même traitement et le même secours matériel qu'aux autres cultes étérodoxes, qui sous plus d'un rapport sont mieux subventionnés et traités avec plus de bienveillance. Cela est nécessaire afin de maintenir un équilibre d'équité et de justice entre les citoyens de la Roumanie, en donnant satisfaction aussi du point de vue ecclésiastique à leur grande majorité.

Ainsi groupés et unis entre nous—d'abord nous les orthodoxes et ensuite tous les chrétiens—nous pourrons travailler avec plus de succès et plus d'effet pour l'infiltration de l'esprit chrétien dans toutes les actions de la vie pratique, qu'elles soient sociales, éducatives, artistiques, ou politiques et d'état.

La jeunesse de plusieurs pays et de chez nous a commencé à revenir au Christ, à l'Eglise et à ses saines traditions et d'un pas ferme elle s'achemine vers le maintien et la pratique des vérités chrétiennes.

Elle veut échapper ainsi, elle et le peuple auquel elle appartient à l'influence désastreuse de l'anarchie, du bolchévisme, le l'athéisme et de la francmaçonnerie, lesquels tendent tous à détruire les individualités si originales et si colorées des différentes nations, ainsi que les puissantes traditions qui les ont soutenues, et sauvées à travers les siècles, pour les faire fondre dans le " nirvâna " d'une vie pâle, universelle, non naturelle et artificielle.

Avec ces pensées, je souhaite à l'Association un bon succès dans l'oeuvre de fraternisation par l'amour chrétien envers le prochain et même envers nos ennemis, en faisant le bien et en désarmant, par cet amour, ceux qui voudraient nous faire du mal.

La Roumanie, ayant à sa tête son premier roi orthodoxe Charles II, appuiera toute action de paix, pour le bien des peuples et pour la gloire de Dieu.

THE ORTHODOX CHURCH IN FINLAND, ESTONIA AND LATVIA.

By C. B. Moss.

THESE three countries, which were formerly subject to the Russian Emperors, and at an earlier period belonged to the kingdom of Sweden, became independent republics after the Russian

Revolution. In each of the three the majority of the population is Lutheran, but there is also a self-governing Orthodox Church. In Latvia there is also a powerful Latin minority: in Estonia and Finland the Latins are negligible.

Finland, the greater part of which was Swedish from the thirteenth century until 1809, was for centuries debatable land between Sweden and Russia: and therefore between the Swedish and Russian Churches. East Finland was annexed by Russia in the time of Peter the Great: and the Orthodox Church is chiefly confined to that part of the country. The great monastery of Valamo, on an island in Lake Ladoga (an article on which appeared in *The Christian East* for October, 1929), was founded by SS. Sergius and German before the fourteenth century. At present the Orthodox Church of Finland consists of an archbishopric with its see at Sortavala, a small town on the N.W. shore of Lake Ladoga, and the bishopric of Viborg (Finnish "Viipuri"), which is at present vacant. There are about thirty parishes, with a population of about 70,000. Besides Valamo, there are two other monasteries: Konoveta, also on an island in Lake Ladoga, farther south than Valamo; and Petsamo, on the Arctic coast, where about 25 monks endure the rigorous climate of the most northern monastery in the world. There is also a nunnery near Viipuri, at a place called Lintula.

During my visit to Finland last summer I was able to pay a second visit to Valamo, and to call on Archbishop German at Sortavala. Since my last visit, in 1929, the monks of Valamo have started an orphanage for small boys, the sons of Orthodox Finnish peasants, at the *skete* called the New Jerusalem, about five miles from the monastery but on the same island. Almost as soon as I arrived, I was taken to see this orphanage by the Prior, accompanied by Professor Boris Sové (formerly a student at St. Stephen's House, Oxford, and now Professor of Hebrew in the Russian Theological Academy, Paris), who arranged everything for me both in Finland and Estonia, and acted as interpreter. We saw the little boys, their chaplain and their matron, and were present at their evening prayers, conducted in Finnish, which lasted about ten minutes.

I was only able to spend one night at Valamo, and we returned to the mainland next day. On arriving at Sortavala we were met by the Archpriest Solntsev, and taken to see the Archbishop of Finland at the new Church House which has been built there by the Orthodox Church. This is a large block of flats, which contains the Archbishop's rooms, a hall for the Synod, and a number of flats which can be let. It is the property of the Church, and it is found to be a very good investment. The Orthodox seminary with its chapel is close by: the education given there is of a more elementary kind than that of the Academy at Paris. The seminary was unfortunately closed for the vacation. The Cathedral of St. Peter and St. Paul

was formerly a parish church (for the bishopric of Sortavala is modern).

The Orthodox Church is supported by the State, on equal terms with the Lutheran Church, and the seminary receives a generous grant. The relations of the Orthodox with the Lutherans are good: I was shown a photograph of Archbishop Soderblom of Upsala praying at Valamo during his visit there. It is not the Lutheran Church but the sects which attempt to proselytize the Orthodox: and there is Communist propaganda among the peasants, as in all the border countries. When it was proposed to secularize Valamo after the proclamation of the Republic, it was a Lutheran ecclesiastic who led the opposition to the suggestion.

The chief difficulty of the Church appears to be to find men to fill the vacancies in the monasteries. Finland requires that all who are professed must be Finnish citizens: a rule which is easy to understand, and yet makes the future of the monasteries very doubtful, since the Orthodox population is so small. And yet the collapse of Valamo, the greatest Russian monastery now existing, where the old Orthodox life of Russia can still be seen and felt, would be a first-class calamity, not only for Orthodoxy but for all Christendom.

It would be an excellent thing if members of the English Church who are interested in Orthodoxy would go to Valamo for a holiday. Finland, which has come off the gold standard, is a much cheaper country than France, Germany or Switzerland: and you can go direct by sea from Hull to Helsingfors. There is a guest house at Valamo where women as well as men can stay: and for those who like quiet, and a complete absence of all modern inventions, as well as of the English language, it is an ideal spot. A visit to Valamo is a great spiritual experience: here, perhaps better than anywhere else, the life of the Orthodox Church can be seen and felt. A Swedish lady, who had been all over the world, once told me that she had never understood the Orthodox Church till she went to Valamo. It is especially desirable that some of our religious should go there, and that direct contact should be established between the monastic piety of the two Communions.

Estonia, divided from Finland by the Gulf of Finland, has a different history, and presents a different situation. The Estonian language is a dialect of Finnish, which is unlike any other European language, but has some remote connection with Magyar. Reval, the capital, now called Tallinn, is separated from Helsingfors by a four-hours crossing. No two cities could be more strongly contrasted than ultra-modern Helsingfors and Reval with its mediæval walls and ancient German churches (all Lutheran). For the first conquerors of Estonia were neither the Swedes (as in Finland), nor the Russians, but the Germans: Reval was an outpost of mediæval German culture: and the lords of the soil were German-speaking

till 1917. In the nineteenth century there was a strong movement from Lutheranism to Orthodoxy among the peasants, which was not altogether encouraged by the Russian Government. To-day the population of Estonia is about a million, of which one-third is Orthodox. Among the Gothic towers in the centre of Reval rises the beautiful dome of the Russian Cathedral of St. Alexander Nevsky. We arrived in time for the first vespers of the Patron Saint, and I was invited to go "within the Altar." After the service I was introduced to some of the leaders of the Russian Christian Student Movement in Reval.

Besides the Russian Cathedral there is also an Estonian Cathedral, which is chiefly remarkable for the tomb of the first bishop, murdered by the Reds in 1920. The Orthodox Church in Estonia is autonomous, under the Patriarch of Constantinople. It contains two bishoprics, Reval and Narva: and there is also a suffragan bishop to Reval, who lives at Petseri.

Shortly before my visit a conference had been held at Narva, between the Orthodox and German Lutheran clergy of Estonia, with a view to joint action against Communist propaganda. The atmosphere was most friendly: it was decided to continue the conferences, and to publish a series of tracts in common. (The Lutherans of Estonia have only one bishop, who is in the Swedish succession, having been consecrated by Archbishop Soderblom.)

The Orthodox Church of Estonia possesses one monastery, Petseri, and one nunnery, where the nuns are now so poverty-stricken that they are compelled to work in the fields to support themselves. I did not have time to visit the nunnery, which is in the north-east, but I paid a short visit to Petseri, which is a whole night's journey by train from Reval, and three miles from the station. In contrast to Valamo, where the buildings are all modern, Petseri dates from the fifteenth century, and is surrounded by a strong wall like a mediæval castle, broken at one point to allow room for an early nineteenth-century church. The curious belfry is, I am told, of a type peculiar to the Pskov district, and only found in that part of Russia. Besides the church mentioned above, there is a much older church, dark and rather like a cave. There are also catacombs, very like those at Rome, but still in use for the burial of the monks: we were conducted through them. Petseri had been part of Russia for centuries, and the village is completely Russian: nothing but Russian is spoken there. Tsar Ivan the Terrible once visited the monastery, and suspecting the Abbot of plotting against him, had him put to death. The monastery chronicle recorded the event thus: "On this day, by order of the earthly Tsar, the Abbot went to the heavenly Tsar." The Abbot of Petseri at the time of our visit was Bishop John, the suffragan to the Archbishop of Reval, who is a "Set," that is, he belongs to a local tribe who speak a dialect of Estonian but are Orthodox in religion.

The Bishop of Narva, a Russian, died recently, and the candidate for the bishopric elected by the diocese was rejected by the Estonian Church Council on nationalist grounds: they wanted an Estonian, not a Russian, and elected Bishop John. He, however, refused to accept the bishopric or to leave Petseri: whereupon he was placed under discipline and deprived of the control of his monastery, so that he could not show us the treasures as he would have liked to do. He might have been more severely treated if he had not been, besides being abbot and suffragan bishop, a member of the Estonian Parliament!

Petseri is only about 25 miles from the frontier of Soviet Russia, and is more Russian than any other place I went to. But I cannot say that I found there the spiritual atmosphere or the romantic beauty of Valamo.

A curious incident occurred when I crossed the frontier into Latvia. When the customs official came along the train, I was beginning to go to bed, and had taken off my collar. I was carrying a large parcel of ikons from Valamo, and he told me (in English) that these were subject to duty. When I pointed out that my passport only allowed me to stay four days in Latvia, he said that I should not be charged any duty if I left the parcel in the cloakroom at Riga. Ten minutes later he came back and said, "I see from your passport that you are a 'reverend': I thought you were a business man. Of course we recognize that these ikons are necessary for your church, and you need neither pay duty nor leave them in the cloakroom." (I may add that Latvia is the only country we entered where any difficulty arose about duty on these ikons.)

Latvia, the country of the Letts (German "Lettland"), is a larger country than Estonia, and has for its capital the great city of Riga. Lettish, unlike Finnish and Estonian, is an Aryan language with affinities to Sanskrit, as well as to the languages of the west of Europe. The majority of the people are Lutherans, but the Latins are stronger than the Orthodox and have even succeeded in grabbing one of the old Lutheran churches for their cathedral (it was the church of the German aristocrats, so the Letts did not take much interest in it), as well as the palace of the Orthodox Archbishop. I did not see the Archbishop, as he was in the country, but I went to the fine (modern) Orthodox cathedral, in which the Liturgy is sung every day; and I called on Archpriest John Janson, the Rector of the small Orthodox seminary. The building which this seminary once possessed is now an anatomical museum, and the seminary occupies a flat. Father Janson took me to the club of the Russian Student Christian Movement, where I spent a very interesting evening talking to the young people about the English Church and answering their questions. (Only one or two could speak English, and the language we used was mostly German.)

Father Janson told me that the Orthodox churches in the three Baltic States differ in their ecclesiastical position. In Estonia the Orthodox Church is autonomous, under Constantinople; in Lithuania (south of Latvia), it is still subject to the Russian Patriarchate and the Metropolitan Sergius. In Latvia, it is neither. "We are waiting," said the Archpriest: "we do not wish to commit ourselves yet."

Lithuania, which I did-not visit, differs from its northern neighbours in this, that the religion of the majority is Latin, and not Lutheran.

In conclusion: I had two chief impressions from the few days that I was in these countries. One was that these small churches are defending the front line of Christendom: they are exposed to ceaseless Communist propaganda from beyond the frontier, and they need all the help, moral, intellectual and spiritual, that we can give them. Whether Orthodox or Lutheran, Christianity in these lands is fighting in defence of us all.

The other was that the monasteries and convents are necessary to the life of the Orthodox Church, and must at all costs be preserved. Here, I think, something could be done by our Religious Orders, if the authorities on both sides would consent, to bring about spiritual and cultural contact. I believe that such contact, if the difficulties of language, etc., could be overcome, would be of the greatest possible value to both sides: for each has much that the other needs.

PALESTINE REVISITED.

By The Rev. John T. Mitchell, M.A., B.D., Canon of Liverpool.

I WISH to contrast the impressions of two visits to Palestine. Soon after leaving College I went up the Nile, and then in the spring of 1888, I came to the Holy Land.

The conditions of travel at that time were very different from those at our disposal to-day. The sole road in the country was one from Jaffa to Jerusalem. The only way of getting about was to ride, or walk by the rough bridle tracks. It was necessary to take tents. Two other young men were with me, so we were a party of three friends. I had engaged a dragoman in Egypt and made all arrangements with him as to routes and times, so that when we landed at Jaffa we found him with tents, horses, mules and men ready to start. The first day we rode by Yebnah to Ashdod, and the following day by Askelon to Gaza. We used to start each day about eight and ride till mid-day. Then, we halted in the shade for lunch. The mules with the tents would pass us.

After three or four hours we went on, and would find the tents ready pitched at the camping ground. I had written to the dragoman from Egypt, telling him to bring mineral water as I did not take wine. My letter did not reach him and I had to drink the water from the wells, with results that were nearly disastrous.

From Gaza we rode by the wonderful caves of Beit Tibrin to Hebron. One evening, as we lay swathed round with rugs in our deck chairs, before the tents with the horses tethered round, one of the party said—"I feel like Abraham"—another said, "I feel like a mummy," and the third, "I feel like a travelling circus." We nearly had trouble at fanatical Hebron, as I used my riding whip to a youth who tried to push me down some steps, where I was making out an inscription. However, we got away all right. At Jerusalem, we tented under a great carob tree on the Mount of Olives. The country outside the walls was very rough, with broken vine terraces. The way round the city at night was not easy to find, and the muleteer who was supposed to guide us, and whom we called "the idiot," was worse than useless. I nearly fell into an open well, thinking the dark patch was herbage. There was snow and wind, and the dragoman was up all night, fearing the tents would be blown down. We piled rugs and floor coverings on the beds, and put up umbrellas, but nothing availed to keep out the snow and the cold. From Jerusalem we rode down the hot defile to Jericho. Our guard was a picturesque ruffian, whose musket was nearly eaten through with the rust of centuries.

The night was spent by the wonderful monastery of Marsaba.

The mound of Old Jericho still kept its secrets, locked and undisturbed. From thence we came to Ai and Bethel, past the black tents of the Bedouin. They did not trouble us, but, if I separated far from the party, the dragoman became anxious.

We rode by the usual route by Jacob's Well to Shechem. From the lofty summit of Gerizim the voice travelled far, and it was easy to believe that a response might come from Ebal. Thence we went on by Samaria, Dothan with its dry pits, Engannin, Esdraelon, Jezreel, haunted by Jezebel, to Nazareth, nestling among the hills.

One delightful ride was to Mt. Tabor, its glorious view reached from the Mediterranean on the west, to the hills across Jordan on the East; while to the north, beyond the Sea of Galilee and the Waters of Meron rose the glistening white peak of Hermon.

There were many flowers on the uplands. Here was the flag-like splendour of the iris—perhaps the lilies of the field, which our Lord held in His hand as He spoke—blue and purple and white. By the rock edges grew the anemone, and the beautiful white and pink cyclamen.

Capernaum was a deserted place, and round the ruined synagogue nettles grew six feet in height.

Our route led by the sources of Jordan to Banias. It had rained

all day, and it was too wet to pitch the tents, so, ill-advisedly, I agreed to have our beds set up in a large room in the Sheik's house. We sat round the fire and conversed with the Arabs by signs, and the evening was pleasant—but the night was not. The dragoman, who had been suffering from an attack of malarial fever, spoke contemptuously next morning of "just flies," as he called our voracious enemies. Thence by the long 5,000 foot climb up the anti-Lebanon, along under Hermon, and past the place of St. Paul's vision, to Damascus, thrown like a cluster of emeralds and pearls on the golden sands of the desert. From there we followed the course of the Abana by Suk Wady Barada to Baalbec and so to Beirut. That journey was a great and valuable experience, and has formed the background of my thoughts about the Patriarchs, Joshua, and the Judges, David and the Prophets.

It was plain, why that little city of Jerusalem, the capital of a tiny tribe, on its waterless plateau, overlooking the flank of the one great road between Egypt and Assyria, could not be left by either of the great powers in hostile or doubtful hands.

Isaiah had faith and vision, but his writings can only be understood by one who knows the country. About our Lord's life I say nothing. It is obvious that every page of the gospels gives a new depth and meaning, to one who can picture the scenes. I am thankful to have had the opportunity of going to Palestine in those years, but that journey there required thirty days of tent life. Moreover, a camp train of five horses, nine mules and as many men, costs money.

This year we started from Haifa in comfortable motor-cars. There is an excellent road (a Cornecé), past Tyre, Sidon—names of romance—Beirut, over the Lebanon, with its glorious views, to Baalbec, a run of 150 miles.

The hotel was charming, set among pine trees, and it might well be made a centre for excursions to Aleppo, Palmyra, and perhaps Baghdad. The magnificent ruins of the temples with their stupendous stones, remind one of Karnak, and the sight of these is never to be forgotten. Damascus is full of colour and charm. It remains essentially Eastern, and the streets and bazaars are thronged with kaleidoscopic, bright-coloured, jostling, friendly crowds.

The third day we drove by Capernaum, Tiberias, Kefrkenna to Nazareth. We saw numberless strings of camels, led by a donkey, droves of cattle, flocks of sheep and of goats, women with waterpots by the wells, and all the agelong changing wondershow of desert life.

Round the shores of Gennesaret every yard is redolent of precious associations and in the comfort of the eight-cylinder car, full attention could be given to all one saw.

The fourth morning took us past one site after another, all of

which called up memories of stories known from childhood, and made living and fresh the Crusades, from Cœur de Lion to Allenby. The great battlefield of Esdraelon with its sweeping lines and flanking hills remains unchanged, except that the slopes are now covered with corn, sown by the settlers in the recently established Jewish colonies. By the roadside there were olive, and oleander, cypress, pomegranate and fig trees.

We had three days at Jerusalem, a time indeed too short to exhaust the endless interest of that unique and wonderful city, but enough to enable one to see most of the dear sites, revered by countless generations of pilgrims. A new city is growing up outside the walls, but the old city has been preserved very much as it was. On one afternoon we went to Bethlehem, on another, we drove with ease and speed past Gethsemane and Bethany, down the long, desolate, awful gorge to the Dead Sea and Jordan. We walked over the walls of ancient Jericho, whose fame has been renewed by Professor Garstang's excavations.

On the seventh day we came by train, through the country of Samson's exploits and the journeyings of the cow-drawn ark, the plain of Sharon and places connected with St. Peter and St. Paul. Here were camels and asses, oxen treading out the corn, flocks at the wells and all the ageless, unchanging imagery of the East. On the hillsides lay buried cities, like Gezen, now yielding up the secrets of three thousand years. One forgot that the comfortable restaurant car, winding smoothly on its black ribbon, under high cliffs and round rocky gorges, was a thing of yesterday, till it suddenly stopped, because donkeys, unfamiliar with the great iron Behemoth, which dragged us along, had taken up their station on the line.

Those were seven crowded days, full of interest, and, owing to the admirable organization, it was possible to see in that short time, without undue fatigue, nearly all that I saw in a strenuous month, forty-five years ago.

The country remains much as it was, but the facilities of travel to-day are vastly different.

Happy indeed, and highly favoured, are those who have made this memorable pilgrimage.

THE APPEAL OF RUSSIAN WRITERS.

By VIOLET JACKSON.

IT is curious what a fascination, what an appeal Russian writers have for English readers, and I think it is largely because they express themselves both in style and subject with a lack of restraint and self-consciousness which makes us experience in their work a great sense of freedom. They bring into actuality our vague unspoken thoughts and wonderings, even their fault of driving everything to excess is to us an excitement, we see that because they are unafraid of suffering, though they sink into the depth of despair, they rise to the highest pinnacles of joy.

Life as depicted by these writers is something marvellous in itself. The mere fact of being, breathing, knowing the strength of the muscles and every faculty, being aware of movement, eating, sleeping, all these are gifts to be enjoyed to the full, not to be taken for granted. Life is a mystery to be explored but not understood, the wonder within ourselves, in nature and in a future existence. They dwell on simple characters, incidents and places lovingly, lingeringly because they are so brief, so intricate, so dear— and because it is so hard to see the ultimate meaning of all these things.

They have a keen discernment and can perceive the minutest details and use material which we might glance at casually and despise, while they with a thirst for spiritual knowledge look deeper and see as in a magnifying glass.

Taken in comparison with the majority of countries Russian literature is of a recent date, except for folk stories and religious books the bulk of their work began in the 14th century. Perhaps it is this which gives such freshness and originality, all through those long years of suppression there must have been an accumulation of longing for expression, a yearning for exploring the paths of literature, perhaps this, too, is responsible for the urge and vitality in their writing.

Theirs is the gift of simplicity. I have often heard it said how animal-like and terrible the peasants must be; and yet, consider their singing, and the wonderful quality of their voices! It is unknown elsewhere except among some of the negroes. The more educated and advanced people of other nations have lost this art. The farther you move from nature the farther you get from these natural gifts, and the earth takes back her treasures and hugs them to herself. Quite untaught, the Russians, like the Welsh, can sing together, each finding his own part and forming an harmonic whole like chords on an organ. They can produce infinite varieties of tone, now booming deeply in the base, now soaring with extra-

ordinary clearness, higher and higher, never shrill but soft and audible so that a thrill must shoot through the whole being of the listener. Now they can merely whisper or swell like huge waves of sound, always vibrant with feeling and confidently executed.

Frequently examples of their love of singing as an expression of life occur in Russian stories. Out of the soil came their singing, as they toiled in the fields, reaping and mowing, towing barges and hauling timber, the women soothed their babies at the breast with songs and at their sweeping, milking, washing and baking, in all their emotions of sadness and joy, youth and age, and in times of fulfilment these songs were born. All these elements are blended together, in the poetry and accompaniment. As often as they sought the consolation of music, when work was done they could take out melodions or balalaikas and forget the dreariness of toil in a soothing valse or an impetuous dance, quicker and quicker till it left off suddenly. . . .

In Tolstoy's *War and Peace*, Nastasia went to her uncle's estate in the forest after a day's wolf hunting, and having finished supper listened to the peasants playing to them till she could sit no longer, the rhythm called to her and she danced and danced in the wild peasant fashion. The music insisted on the union of her body with the beat of the dance. The peasants were delighted as all people are to realize the common bond of unity which runs in us with such strength. Here Nastasia the lady, had the same impulses and emotions, the same manner of expressing them. What strength lies in this unity of purpose, this oneness of feeling!

In Tchehov's *The Privy Councillor*, we read, "When the shadows merged into one thick mass of shade, then Fyodor would come in from the fields. . . Tatyana and I were sitting on the steps by the lodge. We did not talk, and indeed what is there to talk about when every subject has already been talked over . . . ? After resting a little Fyodor would sink into silence. 'Let us sing?' I would suggest. We would begin singing, my tutor in a deep bass voice, Fyodor in a scarcely audible tenor, while I sang soprano in unison with Tatyana. When the whole sky was covered with stars and the frogs had left off croaking they would bring in our supper . . . ."

The Russian writers show us the necessity for accepting suffering and feeling. It is these things which we are afraid of that they make into the kernel and core of their stories and novels, characters we might reject as being morally unsuitable or uninteresting, they use to show the variety of man's mental make-up, the effect of contrast and the very good in the very bad. All types and classes are recognized as being valuable sources of information, they delve into the very spirit of man and into the depth of human nature, finding, however murky and disappointing the surface may appear, something unusual, something vital and intense deep down.

Their realism becomes as romantic and mysterious, as intense as the improbable fiction beloved by the sensationalists. Things we are apt to omit as too sacred or deep to talk about they show in a calm way so that when the great forces overtake us and we have to face them, these stories show us how others managed. We cannot always hide our feelings and laugh away anything serious.

Dostoevsky's wonderful study of an epileptic in *The Idiot*, gives an insight into the spirit of a man the world looked down on and tried with sharper wits to do down on many occasions, but in whom it had at other times, to admit the almost holy and childlike attitude which it only half understood. Yet they felt there was in this man they despised a lovable quality, a goodness they had to admit. How often is cleverness used for nothing better than a personal gratification at the expense of others? Lust for power, oblivion to suffering the distortion of the character and mind frequently accompanies the fertile brain.

In Russia the Slavs had a superstition that the Fool was a Holy person, they reverenced him as being different, a being with no complicated view of life but one who at the same time had a naïve faculty for understanding right and wrong. Hence the ballet, "The midnight sun," in which the fool in a long white shirt dances as the principal figure in the front, while the villagers in their gay "best" costumes form an admiring crowd at the back in the shape of a half moon. It is the bowing down and worship of the unseen power represented in the fool.

They accept suffering and seem to find satisfaction in the fact that it is a necessary part of life. Not to feel is to them as much a crime as not to suppress feeling is with us! It is surely the duty of every individual to have an open mind and to know the truth and see reality in order to maintain a proper balance. "We do not see and we do not hear those who suffer and what is terrible goes on somewhere behind the scenes," says a character in Tchehov's *Gooseberries*, and "However happy he may be, life will show him her claws, sooner or later trouble will come."

This is not merely a pessimistic outlook, but a warning to us to prepare, and reading these writers' works enables one to be in touch with characters one might otherwise never have come into contact with.

The psychology and philosophy they reveal is marvellous, but in uprooting and breaking down they are in a chaotic state so that the fruits of their labour are mostly expressed in art.

Their faith is such that even the terrors of revolution cannot stamp it out, their faith in the ultimate state of brotherhood, the religious faith which the most awful mutilation and persecution cannot terminate. Such natures need faith in something greater than themselves, faith in one who created the life which is loved so passionately, and faith in a life which will be the fulfilment of

the yearning, half-understood spirit which is seen in music and in all art.

Masha, in *The Three Sisters*, expresses this longing for faith. "I think man ought to have faith, or ought to seek faith, or else his life is empty, empty . . . . to live and not to understand why cranes fly, why children are born, why there are stars in the sky . . . . one must know what one is living for or else it is all nonsense or a waste." These writers do not depict life as the crowd with its shallowness think they would like it to be,

"Dearer to us the falsehood that exalts
Than lots of baser truths,"

being so often its motto. They write simply and as things are, confidingly and without pretence, leaving us to find the complete meaning.

Within the Russian people there is a secret force at work, an unseen power that is sometimes used for evil; but Gorki having suffered the deprivations and horrors of poverty among the desperate and the destitute tells us, "I knew them to be a worthless people and yet I recognized that they worshipped beauty with a religious fervour, and served it with a complete self-sacrifice which went to the length of drinking its poison and committing suicide for its sake."

As long as there is this instinctive love of the beautiful which is also the good, the result of such a following must surely be a satisfactory one? With minute perception they visualize the scenery around them and describe it in a manner only possible to those who reverence and adore nature, seeing her as the natural companion and as the background of their life. Feeling the same blood running in their veins as in the animals, the same urge as in every perceptible organism. This sympathy flows in such beautiful passages as Gorki gives us:

"As I watched how the Volga stirred the brocaded strip of light and rising into the black shadows of the hilly shore I felt my thoughts becoming bolder, freer, and more subtle. It was easy to think of things eluding expression and remote from everyday life. The stately flow of that volume of water hardly made a sound, along its broad dark way crept a steamer like a monstrous bird of fiery plumage and a soft sound floated after it like the beating of heavy wings. Under the bank on the meadow side floated a small flame and from it a sharp red beam of light spread over the water. It was a fisherman at work with lamp and trident, but it was easy to imagine a wandering star had dropped from the sky into the river and was being borne on the water like a fiery flower.

"What one reads in books develops into strange fancies and the tireless imagination weaves pictures of incomparable beauty as if one were floating down the river on the soft night air. Igor, the fisherman, was a curious character, simple, lawless, he came to his end by being murdered by his fellow villagers. He lived with all

their wives as he would. Igor was a nocturnal creature. He was very sensitive to beauty and spoke of it understandingly in the quiet language of a dreaming child . . . . He pictured God as a tall, beautiful old man, the wise and good master of the Universe, who was unable to subdue evil for the sole reason that he could not keep up with the population.

" 'Well, he will keep up with it you will see! but I can't understand Christ at all. He is nothing to me. There is God, well that is all right, but then there is another one! He is the Son they say. God isn't dead so why do we need a son?' 'It is good to be alive,' he would say.

"The velvet strip of dark water moved restlessly along and above it curved the silver strip of the milky way. The big stars shone like golden larks and my heart quietly sang its foolish thoughts about the secrets of life. In the distance the rays of the sun were breaking out of the rosy clouds and now it was spreading its peacock tail over the sky. 'What a marvellous thing the sun is,' muttered Igor with a happy smile. The apple trees were in bloom, the village enveloped in rosy snowdrifts and a bitter scent permeated everything, drowning the smell of tar and dung. A hundred blossoming trees decked in holiday array of pink satin petals ran in straight rows from the village to the fields. On moonlight nights the butterfly blossoms fluttered in the faint breeze with a scarcely audible rustle. The village seemed flooded by heavy blue gold waves and the nightingales sang with passionate persistency."

Descriptions like this show the deeply meditative spirit of the writer and the extreme love of beauty. Others have clothed small incidents with infinite meaning as Korolenko in the *Bellringer*, where the old man rings the bells for the last time at the Easter Midnight Service. Up in the belfry he hears the distant chanting and through the little windows he sees the great stretch of blue night and the stars. . . . He remembers other Easters, all the times, and past and present become merged into one another. After it is all over they find he is dead.

Bunnin, a modern writer, creates a marvellous atmosphere in his post-revolution story of a man revisiting an estate, now emptied of occupants and deserted except for one old Chinaman who sits like an image. You can feel the silence, the desolation of the untenanted house, the empty church, the overgrown garden where the birds make nests unmolested. All the grandeur is faded now, so long enjoyed but brought to an unexpected climax.

English writers so frequently twist and distort the truth in order to maintain the moral of the story, to make it as they think it should be. Russian writers do not strive for such an end nor do they point a moral, except Tolstoy perhaps. Like a friendly hand stretching out to us and to all those who are in need, these stories reach us, answering many of our questions, sympathizing with our failures and sharing our suffering and joy.

PERSECUTION OF RELIGION IN SOVIET RUSSIA

By The Archpriest Simeon Solodovnikov.

FOR the past fifteen years, over an area covering a sixth part of the globe—there has been a Satanic attack upon Christianity. All that which is fundamental to humanity—faith in God and religion—has been mocked and destroyed. The introduction of this awful, diabolical experiment has separated the people by force from their spiritual life which is considered not only a useless burden, but a thing harmful to the communistic aim.

Inevitably there arise the questions: Why are Communists and Bolsheviks particularly hostile to God and religion? Why do they persecute believers?

The persecutions in the first centuries of Christianity are easy to understand. It was then a struggle between two systems, each of which admitted the existence and necessity of religion. One was armed materially and the other spiritually. And, of course, the spiritual conquered. But now the position is entirely different. Bolshevism totally denies the existence of God and the human soul and, therefore, denies all religions. It is not merely a socialistic doctrine that supplies a new foundation of society; it is a system of thought that denies belief in God and the human soul, not merely as dangerous socially and politically—but as a philosophic possibility.

Indeed, one of the most startling characteristics of Bolshevism as a doctrine is its peculiar hatred of Christianity . . . . "we hate Christianity and Christians, our bitterest enemies," declared Lunacharsky in his speech. And this prominent representative of Bolshevism explains the reason of this hatred. "They (Christians) are preaching love and mercy to their neighbours, which is a contradiction of our principles."

These words make obvious the intensity of their endeavour to exterminate religion, faith in God and belief in the soul. Let us see, therefore, how these servants of Satan are devising methods for the struggle and how they endeavour to apply them.

The first years of Bolshevism saw an indiscriminate shooting of priests and clergy. Thousands were tortured and shot; thousands were cast into prison to await the verdict they knew was inevitable. The aged Metropolitan Vladimir was killed, the Metropolitan Veniamin was shot. Archbishop Andronin was burnt at the stake. Archbishop Germogen was tied to the wheel of a steamer and was drowned. Many bishops, priests and monks have been tortured to death. Their number amounts to 8,500. And how many of those still alive are pining in prisons and exile.

But are the Bolshevik attempts to destroy God and religion proving successful?

The mass of the people attend Church still more fervently, silently grouping themselves about their priests. Not only has the open terror failed to achieve the expected result; it has brought glory to the persecuted.

The mass shooting and exile of bishops and clergy have not killed the people's faith, nor carried them away from their pastors. It has done the very thing the Soviet Government least wanted. It has aroused the attention and called forth the strongest protests from the Christians of Western Europe—and especially from the Anglican Church.

From the first it became obvious that a long, systematic struggle was necessary. The whole administrative machinery, as well as the law of the country was called to aid this struggle. And although the people have officially been given the freedom of religious and anti-religious propaganda, in point of fact, this freedom was understood as only the freedom of anti-religious propaganda. This latter the Soviet Government has carried in later years in three directions.

1. Work to make divisions inside the Church.
2. Persecution: (a) by law, (b) by terror.
3. Propaganda.

In the first case, they met with some success, although not for long. Here their aim was to break the unity of the Orthodox Church by supporting the extreme, liberal section among the clergy by giving them privileges of an economic and political nature.

As a result of such policy were established the Living Church, headed by Bishop Antonin, who gave his support to the Bolshevik cause; the "Ancient Apostolic Church"; the Renewed Church, headed by the married Metropolitan Vvedensky; the Autokephalous Church of Ukraine, called after the name of the head of a small group of priests—Lipkovsky—who waived away, for the sake of his narrow, national interests, the canonical rights of the Orthodox Church; and the so-called *Samosviaty* (lit: self-consecrated) Church. In addition there were a few small groups who abandoned the true Church owing to their lax moral principles; but neither they nor the above schismatic Churches persuaded many of the faithful to follow them. So that here the Bolshevik attempt has failed.

Then the Soviet Government decided to liquidate religion by means of the law.

From the beginning of the revolution in 1917, the Church had been deprived of the right to take part in the government of the country and although afterwards it was totally separated from the State it had been regarded as a religious organization with

judicial rights. But by the law of April 9, 1929, the Church was abolished and blotted out from the order of socialistic government. Article 17 of this law states:

"Religious societies are prohibited."

It is lawful to organize any society or league other than religious. In order to give the persecution of the clergy a lawful appearance, the Soviet government organized a number of law-suits accusing the clergy of counter-revolutionary activities. The slightest hint of religious propaganda is considered always as counter-revolutionary propaganda. It is unnecessary to give examples, for all newspapers print articles on law-cases against the clergy.

It is noteworthy that lately these law-cases have not resulted in shooting, but in deportations to the Solovetsky monastery or the Narym district.

At first sight this may be taken to denote some softening of the Soviet policy towards religion. But on closer acquaintance with the conditions under which the exiles exist, one can see the cunningness and cruelty of the Soviet Government.

All these judicial farces, calculated only to deceive foreign countries, cannot deceive those who have even the slightest knowledge of the Bolsheviks. Only naïve foreigners who have never seen the terrible reality of the Soviet *régime,* can believe in Soviet justice. Deportation to Solovetsky or the Narym district is much worse than condemnation to death. It is more horrible than death because it prolongs an agony which cannot be described. Thousands of exiled priests drag out a deplorable existence, suffering incredible privations, from hunger and cold, enduring the awful labour of collecting timber in the far northern forests. Aged bishops and priests as well as young equally carry their crosses. Although the Soviet Government advertises its indifference to religion and the absence of religious persecution, reality shows the opposite. According to Soviet information, during recent years the following priests have been executed: Siletsky and Pomriasinsky (Schoolmasters' Newspaper, 29.10.1929); Rimarevitch and Sladkopevtzev (Isvestia, 26.1.1930); Modestov (Isvestia, 26.1.1930); Koudriavtzev, Vinogradov, Pavlenko and Didenko (Besbozhnik, 6.11.1930); Voinov (Evening Red Newspaper, 11.11.1930); and many other unnamed martyrs. Latterly the Soviet rulers have invented a new way of exterminating the clergy. They have declared them *lishenzy, i.e.,* deprived of all rights and privileges, such as the right to receive food by cards, of earning money, of protection by the law. As we have seen, long ago they were deprived of political rights. The persecuted clergy cannot even use the post, because the Union of Godless Postmen decided to stop delivering letters and parcels addressed to "servants

of cults." The unfortunate priest living under such deplorable conditions must exist on donations and the generosity of his parishioners. And priests without a parish have only to die of starvation. Such is the way by which they try to exterminate clergy in Russia. This system is very convenient for the Bolsheviks as it achieves its aim without superfluous publicity and, therefore, without giving cause for protest from abroad.

We have shown above the persecution of the clergy. To complete our subject we must write of other methods in the Bolsheviks' struggle against religion.

Since the faithful find their strength by attending Church services, the Bolsheviks decided to deprive them of this consolation by destroying the churches with all their sacred possessions. The newspaper "Labour" in December, 1929, declares: "Religion is moving like a strongly-tied wild beast." It has been persecuted without pity and will continue to be so persecuted. At present there are 287 churches in Moscow, but there were 657. In the U.S.S.R. 1,000 churches have been closed. The Bolshevik rulers have not hesitated to demolish all that is most sacred to the Russian people. The Iverskaya Chapel as well as the ancient historical monastery of St. Simon; the Cathedral of our Saviour in Moscow; Cathedrals in Kharkov; Archangel; Belgrade (Russia), and in Petrograd, have been closed and turned into anti-religious museums. They have closed the Cathedrals of Isaak, the Resurrection and Kazan in Petrograd and the churches of Telicey and St. Catherine. The Chapel of Our Saviour has been demolished. In different towns many churches have been turned into museums, clubs, theatres and stores for storing grain and potatoes. Many examples could be found to prove this.

It is a significant fact that in most cases the Bolsheviks do all they can to shift the responsibility of this on to other people, arranging with the assistance of the so-called *comsomoltsi* meetings to pass resolutions expressing the people's anger, and their wish to "destroy the symbols of the cult."

The Bolsheviks realized that all their efforts—the assaulting religion from every side, introducing disorders among the clergy, shooting and sending them into exile, demolishing the churches—did not give the desired results. For the people's faith had not become less but, on the contrary, had increased and strengthened. Then they decided to use the strongest means: corruption by propaganda of the younger generation.

Everyone knows of the great scale on which the anti-Christmas and anti-Easter campaigns have been carried out and of the enormous sums that have been spent on them. They established special Godless universities, newspapers and literature; special lectures, performances in the theatre and processions on the eve of

those days have been organized. A five-day week was introduced in order to compel not only labourers but business men and schoolboys to work on Sundays.

Much effort and money are spent for these purposes, but to small purpose. The masses of the people still keep their faith in God and love their Church services. The very hysterical articles on religion in the Soviet Press is proof of their growing realization of failure.

For well they know that, in spite of all their efforts, religion still lives and represents the greatest obstacle to the achievement of the Bolshevik ideals.

THE SACRED THEOLOGICAL SCHOOL IN HALKI.

By EDWARD EVERY.

IN the year 1844 the Œcumenical Patriarch Germanos IV. established in the monastery of the Holy Trinity, on Halki, in the Principonese, the sacred theological school of the Great Church of Christ. His purpose was principally the training of the higher clergy of the Patriarchate of Constantinople. He established over the school a governing body of four archbishops, all being members of the Holy Synod, and a Scholarches, or principal, who has generally been a bishop. The present Scholarches is the Bishop of Miletus, Mgr. Æmilienos. He is assisted by a staff of resident and non-resident masters. Of these one professor of exegesis is a priest. The rest are laymen. The school has a master of the Novices, who is a deacon, and several of the older students have been ordained to the diaconate while continuing their studies.

There are now in all 70 students. Of these 23 are in the three higher classes which form the theological academy. The rest are completing their general education under the roof of the school, in the four classes of the *gymnasium*, or grammar school. The students who are successful in their examinations twice a year in the academy and present satisfactory theses, are entitled "Masters of Theology."

The subjects studied in the academy are the following:—(1) Encyclopædic Theology, (2) Hermenentics and Introduction to the Old and New Testaments, (3) Exegetics, (4) Ecclesiastical History,

(5) Patristics, (6) Dogmatics, (7) Christian and (8) Philosophical Ethics, (9) Pulpit Rhetoric, (10) Pastoral Theology, (11) Ecclesiastical Law, (12) The History of Philosophy. In the *gymnasium*, which almost all entering Halki have to pass through for a year at least, the following subjects are taught in addition to religious instruction: (1) Greek Literature, (2) Latin, (3) Ancient History, (4) French, (5) Turkish, (6) Modern History, (7) Political Geography, (8) Hebrew and Christian Archæology, (9) Cosmography, (10) Anthropology or Hygiene, (11) Natural History, (12) Chemistry, (13) Physics, and (14) Ecclesiastical Music. Instruction in Physical Exercises, by the Swedish method, is given regularly.

The day begins at 7 a.m. with *orthros* (Matins) on every week-day. On Fridays this is postponed till 7.30 a.m. On Sundays and on the more important holy days it takes place at 8 a.m., and is followed immediately by the Divine Liturgy. Lectures are given from 9 a.m. to 12.30 p.m. and from 1.30 p.m. to 4 p.m. on all week-days other than Fridays and the days when there is a Liturgy. The hours of the day when on six days of the week a student has to be either in the lecture room or at his desk are 9½. One hour a day on the ordinary week-day is spent in church, half an hour in *orthros*, half an hour in *hesperinos* (vespers), during the afternoon. The climate of Halki is very bracing and this lessens the difficulty of long hours of work.

At the present time the students include a priest-monk from the autokephalous church of Poland, two laymen from the Jugo-Slav Patriarchate, two members of the autokephalous church of Cyprus, and a novice from the Brotherhood of the Holy Sepulchre. A few belong to the Church of Greece. The rest, apart from the Anglican writer of this article, are ecclesiastically subjects of the Œcumenical throne. One is an American citizen. Three or four have homes in the Dodecanese, which belong politically to Italy. The great majority of the school and its staff, have their homes in European Turkey. The school has a Turkish title. The Turkish flag flies in the garden. The programme of periods in each classroom is written in Turkish.

Most of those who finish the school's course and are shortly afterwards ordained at once occupy official positions on the staffs of the Patriarchate and other Metropolitan Churches, in and near Constantinople. Some help the bishops to minister to the Patriarchate's widespread flock. The school has just sent a deacon to New York. From official positions on episcopal staffs, which belong to the category of the monastic or celibate clergy, they rise into the ranks of the numerous higher clergy of the Patriarchate of Constantinople. Comparatively few marry on leaving the school and become parish priests, though that is not now as rare as it was. The school's chief purpose is to maintain the historical traditions of Constantinople and

the names and honours of the ancient sees of Thrace and Asia Minor.

A history of the theological school of the Great Church of Christ, by one of its present professors, is now in preparation.

OUR BOOKSHELF.

AGNETS BOZHIY.

(The Lamb of God.)

A STUDY of the Incarnation. Part I. By Archpriest S. BULGAKOV. 473 pp. Y.M.C.A. Press. 1933.

Fr. S. Bulgakov is already well known to English scholars as a forceful and voluminous writer on theological subjects. He is a frequent contributor to *Poot* and *The Christian East*, and has written shorter works, such as *The Friend of the Bridegroom* (on John the Baptist), *Jacob's Ladder* (on the angels), *The Ikon and Ikon-worship*, *The Gospel Miracles*, and others. But we venture to think that *Agnets Bozhiy*, which has recently appeared, will be regarded as a valuable and comprehensive contribution to dogmatic theology.

The book is divided into an Introduction (pp. 7–111), and five chapters (pp. 112–468). The Introduction sets forth what Fr. Bulgakov calls the Dialectic of the idea of the God-manhood in the period of the Church Fathers. He traces the course of Christological doctrine from Apollinarius, Bishop of Laodicea, to the Sixth General Council of Constantinople, 681 A.D. This is common ground for all students, so we must pass on to Fr. Bulgakov's statement of the doctrine of God and man and their union in Christ.

He begins with a comparison of Divine and Created Sophia, understood in the strictly theological sense. Sophia, as Wisdom, is the self-revelation of the Logos, and the Glory of God, conceived not in relation to the world, but to Himself. Sophia is Eternal Humanity, or the Logos is the Divine Man. Man, as created, has the image of God both in his spirit and in his relation to the world, but the type is not the same as the Prototype. The divine likeness is the free realization of his image by man. The Fall did not destroy the image of God in man, but only weakened and obscured it.

The postulate of the Incarnation appears to be a certain fundamental identity, existing between the Divine Ego of the Logos and the human ego, which does not remove the differences existing between them.

Therefore the hypostasis of the Logos, the heavenly God-man, could itself become the hypostasis of the created man, and realize his fundamental God-manhood.

The union of two natures in Christ presupposes some form of Kenosis. In this connection Fr. Bulgakov deals with our Lord's temptations and His limitations of knowledge. Lastly, he deals with the work of Christ, which he considers under the three heads of the prophetic, high-priestly, and kingly ministry. The kingship of Christ begins with the Incarnation, is continued at the Ascension, and culminates in the Second Advent. So the book ends with the apocalyptic appeal, " Come, Lord Jesus ! "

We shall look forward with interest to the second part of this important work.

L. PATTERSON.